

A  
Serious and Affectionate WARNING 5/8 28  
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T O  
SERVANTS,

More especially those of our  
NOBILITY AND GENTRY;

Occasioned by

The shameful and untimely Death of  
*MATTHEW HENDERSON:*

Who was Executed on *Friday, 25th April, 1746.*  
for the MURDER of his LADY,

Mrs *DALRYMPLE.*

With some Account of his Behaviour whilst  
under Sentence of DEATH.

---

By *THOMAS BROUGHTON,*  
Lecturer of *Allballows, Lombard-street,* and  
late Fellow of *Exeter College, Oxford.*

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I COR. X. II.

*Now all these things happened unto them for ensamples,  
and they are written for our admonition, upon whom the  
ends of the world are come.*

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L O N D O N:

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G O V E R N O R S  
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F A M I L I E S.

**T**HE following plain address to your Domesticks was drawn up with an eye to your safety and preservation ; which the Author wishes most sincerely.

THE many *robberies* and *murders* which have been committed of late years by *Servants*, may justly alarm you ; and raise some uneasy apprehensions in your breasts.

THIS little piece points out a remedy for those fears, by attempting to instil such principles into the minds of your *Dependents*, as may, by the blessing of GOD, secure their *fidelity* to you.

BUT you must allow me to say it, that neither this humble attempt, nor the several excellent endeavours that have been used to make your Servants good and faithful, will answer the end proposed, unless you yourselves condescend to become their Instructors, set up the worship of GOD in your families, see that the LORD's day be religiously kept by your household; and above all, unless you lead them into all virtue and godliness of living by your own good examples.

IF these great and necessary things be neglected, you cannot promise yourselves any security. Whereas a regular and religious observance of them, will undoubtedly entitle you to GOD's protection, and to the guardianship of those heavenly spirits, who are appointed to encamp round about those who fear the LORD, and to deliver them in all dangers and adversities.





A

Serious and Affectionate WARNING

T O

## SERVANTS.

*My Brethren and Friends!*

HE crying sin of your fellow  
 Servant, and the exemplary  
 punishment inflicted upon him  
 for the same, has, I presume,  
 reached your ears. And it is not unlike-  
 ly, but that many of you were eye-wit-  
 nesses of his unhappy end, and were ming-  
 gled among the croud at his execution.

COULD the language of your hearts on  
 that sad occasion be read and understood,

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we

we should doubtless find them expressive of the greatest horror, astonishment and indignation : that a Servant, one greatly favoured, a mere youth too, from whose tender years a more tender conscience might have been expected, should, forgetting his station as a Servant, and his duty as an obliged one, trample under foot every obligation, and unprovoked embroe his hands in the blood of a weak and defenceless person—What severity of treatment did you not think such aggravated guilt deserve? Did you not say with one voice, *Away with such a fellow from the earth, for it is not fit that he should live?*

THESE were your sentiments we may justly suppose on this shocking occasion, and though you might drop a tear of pity for his youth, and be softened into tenderness by his penitent behaviour, yet you certainly judged his crime to be very great, and his condemnation just.

PERMIT me then to lay hold on this soft season of address, and before the tender impressions made on your breasts by this melancholy affair are worn off, to drop

a word of advice how to improve what has happened to your own advantage.

THE not considering his duty as a Servant, might be one great cause of the young man's committing the horrible and bloody fact. This might be the rock on which he split. Allow me then to point out your danger, and direct you so to steer the course of your lives as SERVANTS, that you may never suffer shipwreck as the unfortunate youth before you.

It has pleased the almighty Governor of the world to made a difference in the outward condition of his subjects here below; and though *high and low, rich and poor, one with another*, are all his Servants, yet in the course of his providence he has thought good to appoint various orders and degrees of men here upon earth. Some of these are placed by him in a high, others in a low estate. Some are born to rule, others to obey. Hence arises the necessity that some should be Masters, others Servants: and this constitutes a mutual relation and duty between them.

THE duty which Servants owe to their Masters is what I am now concerned with: Not that I can undertake to shew the whole extent of it in this short address: But must content myself with pointing out only so much of it, as may, with God's blessing, prevail upon you to study and practise it in all its branches.

THE principal duty required in Servants is *Faithfulness*; which consists in your being strictly *just* and *honest* in your service: Not wasting your Master's goods, as the unjust *Steward* in the gospel; whether by carelessness or ill management, or by taking a part to your own use without his knowledge and leave. There are various ways of *tricking* and *deceiving*, too common among Servants. If you have any of these devices, *beware*; for you know not where such little thefts will stop. They that *pilfer* small matters, will, when they have an opportunity, venture upon larger sums; and commit perhaps the most horrid murders to gain their ends. You should therefore tremble at the approach of every temptation that may offer to wrong your  
Master,

Master, for if you once comply, though but in trifling instances, your *honesty* is gone; and when the Devil tempts you next, you will not scruple to take what offers, till you are discovered, and the law lays hold of you, and passes sentence of death upon you; and there are few that follow this trade long, but at last come to an untimely end. But suppose you should escape here; yet what will it profit you, when you *appear before the judgment-seat of Christ*, and for a little gain, lose your soul.

REMEMBER the eighth Commandment — *Thou shalt not STEAL*: And if your heart condemns you, ask of GOD mercy for your transgression thereof, for the time past, and grace to keep the same, for the time to come. The Apostle exhorts Servants *to be faithful, not purloining, but shewing all good fidelity*. Titus ii. 10. And you were taught in your infancy what you should not forget in your riper years — *to be true and just in all your dealings — to keep your hands from picking and stealing — not to covet or desire other mens goods,*



*but, to learn and labour truly to get your own living, and to do your duty in that state of life, unto which it has pleased God to call you.*

WHAT has been said hitherto, may chiefly affect Servants in families of a middle rank; where usually through the Master's vigilance, and the narrowness of his circumstances, there is only an opportunity to defraud him of *inconsiderable* sums; my next aim therefore, is to instil principles of *honesty* and *fidelity* into the Servants of our *Nobility* and *Gentry*, in whose service, the opportunities to defraud may be more frequent, and the temptations better baited. And here, I beseech you to consider, that your Masters admit you into their houses, and entrust their lives and fortunes in your hands, upon a presumption of your *uncorruptness* and *integrity*. For your good behaviour in these respects, you know, you must be well recommended; and it is upon this recommendation that you are accepted, and have wages allowed you. How base and disingenuous are those Servants then, who never intend to discharge their duty in

a faithful and honest manner, but are bent upon enriching themselves out of their Masters purse by every way and means? If this can be done secretly, it suits their purpose best; but if a more open and undisguised course be necessary, they don't scruple (such is their love of unlawful gain) to drop the mask, and discover the *Thief* and the *Robber*. But to rob and steal under the appearance of *honesty* and *fidelity*, how shocking a crime? A Master may guard his house against a profest Thief, but if one of his family harbours evil designs, and is resolved to plunder, no prudence or foresight can prevent the evil. *If the good man of the house had known* (says our Lord) *in what watch the Thief would come, he would have watched, and would not have suffered his house to be broken up.* Matt. xxiv. 43. But what will watchfulness avail, if the Thief be lodged within? The Traveller may expect to be assaulted and stripped by the Robber who is hunting for his prey; but then he knows his danger, and may arm himself against it: But if the man who *eats of his bread*, and is entertained within  
his

his own walls be the ravening wolf, no conduct or courage can be a security against such an insidious villain. A common incendiary is more merciful than such an unfaithful and wicked Servant. The one usually alarms the house before he sets it on fire; whereas the other strikes without warning, and takes advantage of the quiet and security of the family, the better to compass his mischievous and cruel designs. Like the Assassin he stabs in the dark, *and shoots his arrows when no man seeth*. One cannot easily believe that any Servant was ever so *desperately wicked*, as to come into a family with an intent to take the first opportunity to *rob and kill*: It is most likely rather, that such abominable deeds of darkness have been hatched afterwards, and that they gradually advanced into execution, according to the temptation and opportunity that offered. How ardently then ought Servants to *pray not to be led into temptation*? And how carefully should they abstain from all such vices as may make them part with their *honesty and integrity*, and draw them aside to destruction!

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As these great cities entertain, so they ruin no small number of Servants; who soon exchange the simplicity of the country, for the foppery of the town; and the evil communications thereof, too easily corrupt their manners. Many of these, if they brought a little religion with them hither, part with it soon, and quickly arrive at more wickedness, than perhaps they will ever get rid of. Thus the town proves a school of corruption to them, wherein they learn every thing that is evil. Here they lose their good principles; their morals are stained, their heart grows bad, and they stand ready prepared for the worst of crimes. With this wretched furniture of vices, how can they make good Servants? Nay, what can prevent their turning out very bad ones? They are under no religious restraints, who then will vouch for their fidelity? They have cast off the fear of God; where then is their reverence for their Master? Is one of vicious principles and debauched morals likely to prove an honest and useful Servant? — What Master will make



make the trial? No one knowingly will venture his life and goods in such hands.

BUT there are *three sins* which pave the way for dishonest practices ; and, if indulged, will certainly induce Servants to betray their trust, and lead them on to ruin. Of these, I most earnestly entreat you to beware.

THE first is *Drunkenness*. If you allow yourselves in the practice of this sin, your faithfulness will stand but upon a sandy foundation, which a drunken fit may easily wash away. No Person addicted to this vice can answer for himself, but that in his liquor he may commit the most outrageous acts of violence. Being deprived of his reason, and the grace of GOD having forsaken him, he is ripe for the most daring crimes. *Adultery, Theft, Murder*, will be little in his eyes; he will break the bands of virtue asunder, start aside from his duty like a broken bow, and rush on madly in sin, *as the Horse rusheth into the battle*. These sad effects have followed from drunkenness: And it is GOD's wonderful goodness



goodness towards sober and religious persons to preserve them, when these wild beasts of men are abroad, *foaming out their own shame, and seeking whom they may devour.* How cautious then should you be, how jealous over yourselves, *lest at any time, your hearts being overcharged with drunkenness,* you should fall into any of the abovementioned crimes; defraud your Masters, and take away their lives. — Nature shudders at the thought in her cool and sober hours; but depend upon it, the thought will be no longer shocking, than whilst you are cool and sober. If you suffer yourselves to be enflamed with drink, and overcome thereby, farewell every tender impression! every spark of humanity and gratitude! you are no longer a man, but a beast, mad and furious, fierce and ungovernable, and no fitter to be trusted than a tiger.

ANOTHER Vice which will make you *dishonest*, and bring you to ruin, is the *keeping bad company*, especially that of lewd women. You cannot be a companion of these merciless destroyers of soul and body, without

without running into great expence. Their demands are high and extravagant, and they are greedy as the grave : and where will you find money to satisfy these ravenous harpies ? your wages will not be sufficient, your slender substance will soon be wasted with *riotous living*, and you must either quit your company, or rob for their support. The latter they always persuade you to, and too often prevail ; the dreadful consequence of which is, you purchase to yourselves shame and ruin in this world, and, unless you prevent it by a most bitter and hearty repentance, everlasting torments in the next. It is a most melancholly consideration to think, what multitudes of unwary young men are caught in the traps of these subtle and most pernicious deceivers. Day and night with unwearied steps they compass their path ; and *spread their nets in every street*. And what to every serious mind is a pain to reflect on, numbers perish by their wicked devices. How will these abandoned wretches assemble, as it were in troops, and with more than masculine boldness, and no less than hellish assurance,

furance, assault the modesty of every one they meet: and in contempt of the laws of GOD and their country, attempt to decoy and ruin all such as have not grace and resolution to withstand them? These are the instruments of destruction to so many of our raw and unguarded youth, and cause numbers of them to *bring down the grey hairs* of their parents *with sorrow to the grave*.

SURELY there was a time when the vigilance and authority of the Magistrate, and the fear of punishment, kept these audacious offenders under some restraint and awe. And how much is it to be wished, for the sake of many indiscreet persons whom they daily lead astray, that the laws which are in force against them, were constantly put in rigorous execution! Because the neglect of severe discipline and painful correction, emboldens these transgressors to sin *with a high hand*, and even to act their abominations *before all Israel, and before the sun*. Whence our streets and alleys swarm with these execrable servants of the devil, who are continually carrying on a trade of sin,  
who

who make it their livelihood, and who subsist by the price of slaughtered souls.

O MY Brethren! *Instruments of cruelty are in their habitation; come not ye therefore into their secret, unto their assembly be not ye united: but flee at their approach, as ye would from a roaring lion or a ranging bear. Depart, I pray you, from the tents of these wicked persons: escape for your lives, lest ye be consumed. Their throat is an open sepulchre, with their tongues they use deceit, the poison of asps is under their lips. Whose mouth is full of cursing and bitterness: their feet are swift to SHED BLOOD. Destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes.*

IN every place you will meet with temptations to violate your *chastity*, and you will be strongly solicited to cast this inestimable *pearl* unto *Swine*; but take the advice of SOLOMON, who wrote to give *subtilty to the simple, to the YOUNG man knowledge and discretion—My son, if sinners entice thee, consent thou not. The lips of a strange woman drop as an honey-comb, and*

her



*her mouth is smother than oil. But her  
 end is bitter as wormwood, sharp as a two  
 edged sword. Her feet go down to death,  
 her steps take hold on hell. Lest thou  
 shouldest ponder the path of life, her ways  
 are moveable, that thou canst not know them.  
 Hear me now therefore, O ye children, and  
 depart not from the words of my mouth.  
 Remove thy way far from her, and come  
 not nigh the doors of her house: lest thou  
 give thine honour unto others, and thy years  
 unto the cruel. And thou mourn at the last,  
 when thy flesh and thy body are consumed,  
 and say, How have I hated instruction, and  
 my heart despised reproof, and have not obeyed  
 the voice of my teachers, nor inclined mine  
 ear to them that instructed me? In your  
 distress and anguish, which will then come  
 upon you, where will you find a comforter?  
 you have disobliged your relations, and  
 your friends are gone. Will you stretch  
 out your hands unto God (I beseech you  
 do so with all the pious vehemence of  
 prayer) but O may you not justly dread  
 that He, wearied out with your offences,  
 will*



will remove far from you, *will laugh at your calamity, and mock when your fear cometh; when fear cometh as desolation, and your destruction as a whirlwind? Then shall they call upon me (says GOD) but I will not answer, they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.* I pray GOD deliver you from so unspeakable a calamity, by giving you the grace of a sincere repentance *to day, whilst it is called to day\*!*

A THIRD and the last Vice that I shall name, that will corrupt your *honesty*, and betray you unto ruin, is that of *Gaming*. Who can count the cost of this expensive evil, or reckon up the prodigious waste of money and time which it occasions? In both which respects your Masters must be greatly injured. As to the waste of money occasioned by gaming, that must be pretty  
evident

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\* See the first, second, fifth, and seventh chapters of Proverbs.

evident to all; for no gamester ever held out long upon a slender stock: for admit that he sometimes wins, yet his losses for the most part exceed his gain. It is frequently seen, that even a large fortune in a gamester's hands, has quickly melted like *wax before the fire*: and will your little allowance hold out better? no, it will glide away like *waters which run continually*, and be swallowed up in the revels of a single night. And if you would sit down by this loss, it might turn to your advantage, and keep you from involving yourselves more deeply; but few of you will be persuaded to learn wisdom at so cheap a rate: when your hand is once in, you seldom draw it back, till you are forced to it by poverty and ruin. And what is worst of all, there is room for suspicion, that the money which you risque and squander away in this lavish manner, is not your own, but your Master's. You have not a fund for so profuse an expence, and where should you raise one, unless by dishonest means? Hence there is cause to fear, that you find a way to your Master's purse, and out of that re-  
pair

pair your losses, and support yourselves in your vices. Thus you carry on one sin by the commission of another, and to the crime of *gaming* you add that of *robbery*, till at last you are found out, *and receive the due reward of your deeds* \*. But gaming not only occasions a waste of *money*, but of *time* also. When you hired yourselves, you sold all your time to your Masters; except what God and Nature more immediately require to be reserved. Therefore you defraud them if you idle away an hour that should be employed in their Business. And what a bad account will you give of your time, if once you have an inclination to gaming? Instead of improving it to the glory of your heavenly, or the interest of your earthly Master, you will then seek every opportunity *to consume it upon your lusts*; and those valuable hours, which should have been set apart for religious exercises, as reading good books,

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\* JAMES HALL, who was executed some time ago for the murder of Mr PENNY, his Master; acknowledged with much concern, that the *Gaming-Table* had been his ruin.

meditation and prayer, or have been employed in the necessary duties of the family, will be murdered at ale-houses and gaming-tables, at dice and cards, amidst quarrels, oaths, drunkenness and debauchery.

AND here, give me leave to expostulate with you, on account of this prodigious waste of time. When you are exhorted to give all diligence to save your souls, you ever plead want of time; and urge this as a reasonable excuse for your negligence in the great work of your salvation. And yet you will find time to pursue your pleasures, and gratify your extravagant inclinations. Notwithstanding the hardships of your service (as you complain) and your close confinement, still there are hours, wherein you make a shift to elope, and spend them as you think proper. Is your complaint then well grounded? and will it plead your excuse at a higher bar? I believe in the hardest services, some little time might be redeemed daily, for the offices of devotion. The rising something earlier, or going through your work with quicker dispatch, would

would ordinarily effect this. Besides, few Governors of families are such rigorous and merciless exactors of your labour and attendance upon them, as to leave you no leisure minutes in the day, for your duty to your heavenly Master: Or if there be any such *Egyptian Task-Masters*, yet still your heart may be disengaged, though your hands are full; and you may send up holy ejaculations towards heaven, in the midst of your most busy hours.

AFTER all, this complaint affects but very few: the greater part have easier Services, and time enough upon their hands; and therefore the pretence of wanting leisure to do your duty to GOD, is neither just nor true. No, my Friends! it is not that you want time to read: but good books are not your delight. It is not that you want time to pray: but prayer is something you do not love. It is not that you want time for meditation: but you love Pleasure too much to think of Heaven or Hell.

WHENCE



WHENCE it comes to pass, that when you have a spare hour, you are seldom, if ever, observed to take a *Bible* into your hands, or to retire to your chamber, there to *commune with your own heart, and trim your lamp*; but you lavish the golden opportunity away in mere indolence, or sinful diversions; in doing nothing, or in company with vain and wicked persons. And what is the issue of such a conduct? why by thus neglecting to improve your vacant time in heavenly wisdom and the grace of GOD, *the wicked one soweth tares* in your breasts, and lulls you asleep in ignorance, that you may not know *the things that belong to your peace, nor taste and see how gracious that Lord is, who took upon him the form of a Servant* for our sakes. O my Friends! did you know what happiness it yields to read the holy Scriptures, those inestimable volumes of our dying *Master's* love, and how delightful and honourable a thing it is to tread in his steps, by leading an humble, harmless and holy life, you would certainly let no opportunity slip, on the *Lord's-day* especially, of thus doing

good to your own souls, by *growing in grace*, and thereby *in favour with God and man*.

AND now that I have mentioned the *Lord's day*, *Remember to keep it holy*.

“ Let no business of your own hinder you from attending on the publick worship, and that with seriousness and reverence, as those that know into whose presence you are come.

“ LET no wicked companions persuade you to profane this holy day.

“ CONSIDER what an inlet profaning the Lord's day has been into all wickedness; how many wicked Servants from cheating their Masters, have been drawn to other crimes, and on *the Gallows* confessed, that neglecting and profaning the Lord's day, was the sin that exposed them to those temptations, which brought them thither.

“ BE ready to give an attendance to family worship, if you are so happy as to have Masters who resolve with JOSHUA, *as for them and their house to serve the Lord*: and count not the day, or the

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duties thereof a *weariness*, but call the  
*Sabbath a delight*.

“ ADMIRE the kindness of GOD to  
poor Servants, in appointing a day on  
purpose for the concerns of your soul.

“ LOOK upon it as the great Thankf-  
giving-day; and praise GOD for all his  
wondrous works; especially for the re-  
demption of the world by our Lord Jesus  
Christ, who, when he had finished his  
suffering work, did rise again from the  
dead on the first day of the week, and  
set his own Name on that day; that they  
that are tired with their labours all the  
week, may rest upon it; that the meanest  
of his people may rejoice therein, in  
hopes of an everlasting Sabbath above;  
where these earthly relations will cease,  
and there will be no more distinction of  
*Master and Servant*, but all swallowed  
up in one spiritual relation to him, of  
*whom the whole family in Heaven and  
Earth is named*, and in one holy service  
of praise and thanksgiving, *to Him that*

*“ sits upon the throne, and to the Lamb  
“ for ever and ever\*.”*

LET this be the rule of your future life, then may you expect to reap the fruit of such a prudent and religious course, in the approbation of your own consciences, and the good liking of your Masters in this world; and when you come to give an account to your great Lord and Master, He will approve your behaviour, and say unto you, *Well done good and faithful Servant! enter thou into the joy of thy Lord.*

AND thus having presented you with a short view of your duty as Servants, and enumerated a few of those Vices, which lead to the breach of it, permit me in the last place, to exhort you most earnestly to study and practice it in all its parts. In the word of GOD you will find your way marked out in the plainest characters. Let this be your study, and meditate therein day and night. Let those parts of it especially, engage your attention, which lay down rules for your good behaviour: such as these,

*Servants,*

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\* See a Present for Servants, Printed for B. Dod, in Ave Mary Lane.

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*Servants, be obedient to them that are your Masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ.*

*Not with eye-service, as men pleasers, but as the Servants of Christ, doing the will of God from the heart :*

*With good will doing service as to the Lord, and not to men. Ephes. vi. 5, 6, 7.*

*Let as many Servants as are under the yoke, count their own Masters worthy of all honour ; that the name of God and his doctrine be not blasphemed. 1 Tim. vi. 1.*

*Exhort Servants to be obedient unto their own Masters ; and to please them well in all things ; not answering again. Titus ii. 9.*

*Servants, be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.*

*For this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully.*

*For what glory is it, if when ye be buffeted for your faults ye shall take it patiently ? but if when ye do well and suffer for it, ye take it patiently ; this is acceptable with God.*



*For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps.* 1 Peter ii. 18, 19, 20, 21.

IT was holy DAVID'S most ardent prayer to Heaven, — *Order my steps in THY WORD, and so shall no wickedness have dominion over me.*

You will meet with suitable directions in other good books, particularly in *The whole duty of man*, which deserve your most serious regard.

AND here I would recommend it to you in the most pressing manner, to be constant at your Morning and Evening devotions. Always begin and end the day with God. Such a pious practice would have a most happy influence upon your whole behaviour, and make your persons acceptable and well-pleasing in the sight of God and man. Besides, prayer would obtain for you the aids of preventing and assisting grace, to withdraw your feet from evil, and uphold them in the paths of duty. You cannot refrain from sin, nor *walk in the commandments of God without his special grace,* which

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*because which you must at all times call for by diligent prayer\*.*

THE neglect of this brought in a flood of calamities upon your unfortunate † fellow Servant. He sorrowfully owned, that he had long disused *private prayer*, and that therefore God had given him up unto his own heart's lust, and suffered him to follow his own imaginations. O my Friends! take warning by his sad example, and ever pray that you be not *led into temptation, but delivered from evil.*

To your daily and devout use of the means of grace, you must be careful to add the beauties and ornaments of a holy life. Let your deportment in the family be just and faithful, sober and regular, modest and obliging.

BEAR it ever in mind, that you are the Servants of the great Governor of the world, by whose over-ruling providence you are placed in your respective stations; whose eye is upon all your ways, who weighs

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\* *If you are unprovided, make use of the morning and evening prayers at the end of this tract.*

† MATTHEW HENDERSON.

the inconveniences of your present state, and will richly reward you for your dutiful behaviour, in that day, when the distinction of Master and Servant will be laid aside, and he alone honoured, who has *lived soberly, righteously and godly in this present world.* Such considerations will sweeten your labours, soften you heavy hours of duty, spread a lustre over your ordinary actions, and make you amiable in the eyes of your superiors.

ABOVE all, they will raise in you the most cheering hopes of a better portion, after the days of your short pilgrimage and servitude are over, and animate you to *run with patience the race that is set before you.*

AND though you may meet with a few difficulties, have some hardships to undergo, and a froward temper now and then to please, yet all this will grow easy and familiar to an humble, patient, and devout mind; especially if you keep your eyes fixed upon the meek and lowly Jesus, *who came into the world not to be ministred unto, but to minister, and for the joy that was set before him endured the Cross, despising the shame, and is now set down at the right hand of God.*

## P R A Y E R S

F O R

MORNING and EVENING,

Suited to the Condition of SERVANTS:

From the Bishop of LONDON's  
FAMILY DEVOTIONS.

## MORNING PRAYER.

*When you rise out of Bed in the  
Morning, say,*I laid me down and slept, and rose up again,  
for the LORD sustained me. *Psal. iii. 5.**When you have put on your cloaths, say the  
following PRAYER.*Almighty and everlasting God,  
in whom I live, and move, and  
have my being, and whose mercy  
is over all thy works; I render  
Thee my humble thanks for thy preserva-

tion of me from the beginning of my life to this time. In particular, I thank Thee for that thou hast protected me from the perils and dangers of the night past, and hast given me quiet and comfortable rest, and brought me safely to the beginning of this day. Let the same good providence still watch over me, and preserve my going out and my coming in ; that I may be defended from all dangers and mischiefs, and from the temptations of the world, the flesh, and the devil. Give me grace to behave myself with sobriety, diligence, and honesty, in the business of my station, and with duty and submission to those whom thou hast set over me ; and to desire and endeavour to live in peace and love with my fellow servants. Preserve in me a strict regard to truth and sincerity in all my words and actions, and let no fear of punishment or displeasure from men, ever make me transgress my duty to Thee. And to the end I may walk in thy fear this day, and all the days of my life ; keep up in my mind a due sense and reverence of thy all-seeing eye, and a lively remembrance of that.

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that great day in which I must give a strict account of my thoughts, words, and actions, and according to the works done in my body, be sentenced to happiness or misery to all eternity. Grant this, O Father, for the sake of thy Son JESUS CHRIST, my blessed Saviour and Redeemer. *Amen.*

*Our Father, &c.*



## EVENING PRAYER.

**M**OST gracious GOD, who by thy wise providence hast appointed to mankind their several stations and offices in this life, I acknowledge thy wisdom and goodness in this and all thy other dispensations; desiring in all things to pay a ready and chearful submission to thy holy will. To this end, endue me with such a spirit of humility, patience, and contentment, as is suitable to the condition in which thy providence hath placed me. Bless me with health of body and comfort  
of

of mind, that I may perform the offices which belong to me with chearfulness and resignation; doing my duty as unto thee, and not only unto men; and resting upon thy gracious promises for a reward of my labour and obedience in this life. And since, through the frailty of my nature, and the manifold temptations which I daily meet with, I cannot always stand upright; I pray thee to forgive me all transgressions of my duty, whether in thought, word, or deed; and especially forgive me the sins and failings of the past day, and enable me by thy holy Spirit to avoid them for the time to come, and to be ever growing in the graces and virtues of the Christian life, as long as thou shalt be pleased to continue me in this world. I thank thee for thy constant care over me, amidst all the changes of this mortal life, and in particular, for thy preservation of me throughout the past day: And I beseech thee to continue thy gracious protection to me this night, that I may enjoy such quiet and refreshing sleep, as may fit me for the duties of the following

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ing day. All which I beg of thee, in the name, and for the merits of thy Son JESUS CHRIST, my blessed Saviour and Redeemer. *Amen.*

*Our Father, which art in heaven: Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

*When you lie down in Bed, say,*

I will lie me down in peace, and take my rest, for it is thou LORD only that makest me dwell in safety. *Psal. iv. 9.*



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Some ACCOUNT of  
The BEHAVIOUR of  
*MATTHEW HENDERSON,*  
Whilst under Sentence of DEATH.

**T**HE unfortunate person referred to in these papers was a mere Youth, \* from whose tender years one might have hoped better things. Desperate and inhuman deeds are usually committed by hardened, old Villains; the innocence of youth is rarely stained with such bloody crimes.

BUT what is the innocence of youth, what the virtues supposed to belong to the bloom of life, when the guard of restraining Grace is withdrawn, and Nature under her

\* Only 19 years of age.



her present corruption left exposed to the rage and malice of the Devil?

TO this withdrawing of G O D's grace, and a most violent and uncommon temptation from the Devil, assaulting him on a sudden, and hurrying him on to commit the fact, did this unfortunate youth ascribe the deadly blow.

IF any credit may be given to the repeated solemn declarations of a dying person, he was so far from premeditating the villainy for which he suffered, that it never entered into his heart, until half an hour before he put it in execution.

IN this declaration he persisted from first to last, after strict examination by the several Clergymen that attended him, and the most terrible denunciations of G O D's wrath against him, if he should be found a liar at the last day.

HE as constantly declared that he had no Accomplice in this lamentable affair, and that he had no inducement strong enough to engage him to do what he did. He acknowledged indeed that the remembrance of a blow, which he had received  
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from his Lady some little time before, came fresh into his mind during the temptation and violent conflict with the enemy, and awakened his resentment, and caused him to go up the stairs a second time, with a resolution to murder her: But he relented again, as he had done before; and said, "that he could not for so *small* an injury think of taking away an innocent life; that therefore he came down again: and, if I remember right, flung away the instrument with which he dispatched her afterwards."

IT is but justice to add in this place, that he spoke in the most respectful terms of the deceased; confessed that she had been very kind and indulgent to him, and was particularly *good humour'd* (as his expression was) on the very day on which he took away her life. A circumstance this, which, he was told, added fresh horror to the deed!

AND what heightened our surprize in this matter, if you will believe his report of himself, he was neither a *Drunkard*, *Whoremonger*, or *Gamester*. These vices are commonly the forerunners of *Robbery* and *Murder*;

*Murder*; and therefore I have earnestly dissuaded Servants from the commission of them. But these had no share in the blood that was spilt, for his life was free from these offences.

By his robbing the house after he had done the murder, we strongly suspected, that either he had been at the gaming table, or in company with lewd women, who had prevailed on him to act this tragical scene: but he replied, that this was not the case, for he never was addicted to those Vices \*; and the robbery was an *After-thought*, and committed only with a view to screen himself, and induce the world to think, that some Stranger had broke into the house, robbed it, and murdered his Mistress. And when he was ques-

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\* This Account agrees with the character which he bears in the neighbourhood, among persons who, I think, may be depended upon, and who seem to have been well acquainted with him. One of these in particular told me, that he never was so shocked in his life, as when he heard of the murder: as thinking it impossible that such a modest, sober, and well-behaved Youth, as he appeared to be, could be guilty of so daring, so cruel a piece of iniquity.

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questioned about a Pearl Necklace that was missing, he solemnly said, that he knew nothing of it.

THIS is his account, from which he never departed.

I SHALL not contend with any person who is disposed to think otherwise of this whole transaction; but leave the matter in his hands, *unto whom all hearts are open, and from whom no secrets are hid.*

HE could account for his fall no otherwise, than that he was left to himself in the hour of temptation: and he ascribed it to his neglect of *secret Duties*, that he had no succours from above *in the needful time of trouble.* He said he had forsaken GOD, and long been a stranger at the *throne of grace*; and that therefore he was given up *into the Adversary's hands.*

HIS behaviour in the Prison was such as procured credit to his relation, and excited a general compassion towards him.

HE was advised before his trial by some of his abandoned fellow prisoners, to plead NOT GUILTY, and accuse the Maid-Servant of the house, who it seems had  
been



been out that night, and did not return till the next morning. But he had gone too far already to venture upon a new piece of barbarity ; and therefore hearken-ed not to their diabolical counsel, but took the whole blame upon himself, and when he was arraigned, pleaded GUILTY.

HE often said indeed, with some emotion, that she left the house in an unhappy hour for him ; that her absence gave the Tempter a great advantage over him ; and that if she had tarried at home, he verily believed that the whole of this *bloody Tragedy* would have been prevented.

AFTER Sentence was passed upon him, he applied himself with all diligence and seriousness to prepare for Death ; and thankfully accepted all the offers and assistances tender'd to him, by way of preparation for that awful hour.

HE gave good attendance to Reading, Exhortation and Prayer ; and twice before he suffered, devoutly received the most comfortable Sacrament of CHRIST's body and blood.

IN



IN our conversation with him, we had neither ignorance nor obstinacy to deal with, (as is too often the case) for we found him stored with religious principles, and melted into tenderness and contrition.

As a proof of the former, among other things, he gave a good account from the Scriptures of the general Judgement; of the person who is to be our Judge; on what the Judgement will turn; of the separation of the Righteous from the Wicked, and their different allotments to all eternity, after they have received the Sentence either of absolution or condemnation.

AND as a token that he was deeply affected by these awful considerations, he told me more than once, “ that he  
 “ trembled to think of appearing *before*  
 “ *the judgement-seat of Christ*, whither the  
 “ cry of innocent blood, cruelly shed,  
 “ would pursue him, and there over-  
 “ whelm and sink him into the *pit of de-*  
 “ *struction*, unless *the blood of Christ* should  
 “ *speak better things* in his behalf.”

SOME persons taking notice that he did not weep; he said, “ that he shed tears in

“ pri-

“ private, at his prayers, and in the night-  
 “ season, when the uproar of the prison  
 “ was hush’d, and no persons admitted to  
 “ stare at his misfortunes.”

THE day before his execution, he expressed a desire that some religious person might sit up with him the last night. No improper favour, one should have thought, for a dying person to be gratified withal : but it was denied, as contrary to Prison Rules.

UPON his making this request, imagining that nature shudder’d at the precipice just before her, and look’d about for some relief, I ask’d him if he was under terrors at his approaching dissolution ? He answered, *No* : for he considered his life as a sacrifice due to the law, and if he had ten thousand lives, he would yield them up to Death for his crime : but he was afraid lest sleep should steal upon him, and devour some of the few moments that remained : in which respect, as in some others, a kind Monitor that was awake, might be assisting to him.

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I saw him no more after this, but am informed by a Brother Clergyman, who charitably attended him to the place of Execution, that his behaviour there was penitent and devout, and such as moved the compassion of a vast croud of spectators, who came to see him suffer.

*F I N I S.*



I saw him no more after this, but am  
informed by a brother Christian, who  
occasionally attended him to the place of  
execution, that his behaviour there was  
penitent and devout, and such as moved  
the compassion of a vast crowd of specta-  
tors, who came to the gallows.

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